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MR. PRATT'S "LOGIC OF MISSIONS."

THE *Red Man*, published by Mr. Pratt, Superintendent of the United States Indian School at Carlisle, Pa., advances under the title "Logic of Missions" some statements, which are so plainly false that Mr. Pratt has no reason to pride himself for making them.

Of coure, if one relegates Christianity to the four walls of the church and excludes it from all active influence on public and private life, he may maintain that civilisation and Christianity are not synonymous. But if we stand by the everlasting truth that true, God-willed civilisation must rest on the ten commandments of God and the teachings of the Gospel, that the Christian spirit must pervade all conditions of private and public life, that every man, even Mr. Pratt, is obliged to hear and obey the Church, if he does not wish to be considered a heathen or a public sinner, that consequently from the standpoint of Christianity there can be no other progress, no other civilisation but that which mediately or immediately makes man more virtuous and holier—then indeed the difference between Christianity and true civilisation will not be so considerable that one can not substitute the one for the other.

1. Pratt calls the religion of Jesus "well adapted to a primitive people." Well, were the Jews, Romans, Greeks at the time of Christ "primitive peoples?" Yet just to these peoples in the first place the Christian religion was preached by Jesus and His Apostles. If the religion of Jesus was only adapted to primitive peoples, the Son of God, the infinite wisdom, ought to have been born among the nomadic tribes of Asia or the savages of Central Africa or the aborigenes of America.

No, Mr. Pratt. The religion of Jesus was instituted for all men, without exception, and therefore our Lord threatens with everlasting

damnation all who refuse to accept and believe the teaching of the Apostle and to join his Church.

2. If Mr. Pratt asserts that the savage Indian may become a Christian and live as a Christian without changing "his garb or his social customs in any marked degree," we willingly grant that Christianity does not oblige anybody to change a decent garb for any other. Nor does true civilisation. But as regards the "social customs," the Christian religion would cut somewhat deeper than Mr. Pratt thinks. Even among the highly civilised Americans many "social customs" would have to undergo a radical change, if these gentlemen would accept and practise the religion of Christ.

3. "The moral code of the wild Indian is not far different from that of more enlightened people." So says Mr. Pratt. Well, we do not know what kind of moral code these "more enlightened people" follow, but this we know that the moral code of an Indian is infinitely different from the moral code of the religion of Christ.

Besides the belief in the Great Spirit, an Indian has scarcely any real worship. He knows nothing about the forgiveness of wrongs and injuries. Simultaneous or successive polygamy is not wrong in his eyes. Stealing, lying, slandering are considered either as trifling offences or as none at all. Gross superstition and an infinity of superstitious practices are common to all Indians. In one word: the wild Indian lives at variance with every commandment of God except the second (an Indian never curses nor blasphemes.) Nay, he has so entirely lost every idea of acting from moral or supernatural motive that, being urged to resist his wicked inclinations, he does not reply: I will not, but: I can not.

4. "The civilisation of this age and nation is selfish, conventional, complex, and intense."

Mr. Pratt would surely have obliged his readers if he had told them, what in his opinion civilisation is. In our opinion, a thing that has the qualities ascribed by Mr. Pratt to American civilisation, is nothing but a cunning and cynic barbarism.

Selfishness and what is necessarily connected with it: uncharitableness, cruelty, and similar vices, are the accomplishments of barbarians and not of civilized people, as already St. Paul remarks, calling the unmerciful cruelty of the heathen their greatest vice.

But in order to proceed in a more orderly manner, we will first give a definition of civilisation.

Civilisation, according to a popular cyclopedia, is that state of human society in which the moral and intellectual powers have obtained the mastery over the animal nature of men.

This definition conveys a good idea of civilisation and will do for our purpose.

The moral powers of man rest upon the admission of God, as the author of the laws regulating man's morals, as the judge watching over the observation of his laws, suitably punishing the transgressors and rewarding the dutiful.

Though civilisation means the mastery over the animal nature, it does not exclude the possibility of an ever increasing mastery, until an absolutely perfect control of the animal nature be obtained. As this absolute control as a real state is impossible on earth, owing to the unlimited perfectibility of man, so it gives the fullest scope to continual progress and an ever increasing and more perfect civilisation.

Now for Mr. Pratt.

"The civilisation of this age and nation is selfish."

In the first place I would like to know whether civilisation is to be beneficial to all in general, or only to privileged classes of the commonwealth.

If it ought to benefit all, it must necessarily exclude selfishness, as nothing is evidently more contrary to all social virtues than selfishness.

Honesty, for instance, goes only as far as one finds his own profit in adhering to it. As soon as it is more profitable to be dishonest a civilised American (one "of this nation" as Pratt says) must bid farewell to honesty.

Patriotism is a beautiful virtue. But when

it pays better to furnish provisions and ammunition to the enemies of the country, many a civilized American has no use for patriotism. Charity and beneficence are undoubtedly virtues of great merit and value in any community, but for many a civilised American they are sentimental nonsense, unless they serve as an advertisement of his business or an assistance to his craving for prominence.

Thus we might pass in review all the virtues. A selfish man practices them for selfish ends. If no such end can be attained, selfishness tells him that he is a fool if he resists his vicious propensities, if he mortifies his animal appetites, if he struggles in the practice of virtue without hope of earthly recognition and reward.

I am afraid that Mr. Pratt is about right in calling the thing which he styles "the civilisation of this age and nation," selfish. Indeed, there is in it selfishness with a vengeance, and the most contemptible kind of selfishness, that namely, which has only one standard of judging everything material and spiritual—the almighty dollar.

If a man distinguishes himself by virtue, there is no other suitable reward in the opinion of the American public than the dollar. If the tears of a widow and children, whose husband and father died on the battlefield, are to be dried, people think that greenbacks will do it most appropriately, as if true, genuine affection could be bought or paid for with even the glittering metal of a whole world.

If a man aspires to an office with a fat salary and a large patronage, he invests sums of money to buy votes and stops the outcry of rebellious consciences by stuffing them with dollars.

The question that a civilised American à la Pratt puts to himself or others at every moment is: What is in it? How will it pay? Is this civilisation? Is this the lofty height to which Mr. Pratt strives to elevate the Indian children under his care? Surely the uncivilised Indians might say to him in full truth what a poet put into the mouth of an untutored Huron: "We savages are after all better people."

5. A few observations more about another "great word" of Mr. Pratt, and we are done with him for this time.

"A missionary can not teach civilisation with even a reasonable degree of efficiency."

Now what is the teaching of a missionary of the Catholic Church, for he is by divine calling and right the only missionary deserving the name, and the only one, I suspect, that Mr. Pratt in his sweeping ex-cathedra declaration has in view.

The Catholic missionary teaches the religion of Christ, which has for its only end on earth to lead man's moral and intellectual powers to the mastery over his animal nature.

The animal nature is selfish. Christ obliges all his followers to love each other. He commands us to feed the hungry, to clothe the naked, to visit the sick and imprisoned, to instruct the ignorant, to bear wrongs patiently, to forgive injuries, etc., all things which are opposed to selfishness.

The animal nature is averse to steady and hard work. Christ demands of all men that they should work and eat their bread in the sweat of their brow. He condemns the lazy servant who buried his talent, he compares his followers to workmen in a vineyard, on a field, to travelers on a hard, rugged road, etc.

The animal nature loves riches, all kinds of pleasures, worldly honors. Christ teaches a moderate care of earthly things and a spiritual detachment from perishable goods. Rich men, according to Christ, have a very poor chance to get into Heaven, unless they are poor in spirit. Blessed He does not call those who enjoy what goods the world offers and money can purchase, but those who are poor, who suffer persecution, who are afflicted, who are calumniated, who for justice's sake suffer indignities and even death.

The animal nature rebels against submission and humbling of itself under lawful authority. Christ by word and example inculcated nothing more than humble, prompt, courageous, unconditional obedience for God's sake.

In a word, whatever is vitiated and tends to moral depravity in human nature, or even only

prepares the road to it from afar, is emphatically and unconditionally condemned and forbidden by Jesus Christ and the religion instituted by him.

Now it is this religion that the Catholic missionary preaches, and it does not take a lifetime to work in white men as well as Indians a change which is not confined to "short hair and store clothes."

What was it that exterminated the idolatry of the Romans and Greeks with all its hideous and detestable rites and vices and gave the world a civilisation in which the moral and intellectual powers obtained the mastery over the animal nature to such a degree that, though the State with its eminently selfish civilisation arrayed all its forces to maintain its own, it was wiped out of existence?

It was the work of the Apostles and their successors: the Catholic missionaries.

Who transformed all the savage hordes during the migration of nations into civilised peoples?

History tells us that this change was wrought through the untiring zeal of the Catholic missionaries, who taught them with the Christian religion the only way to obtain the mastery over their animal nature and opened to their moral and intellectual powers new fields of worthy and useful pursuits.

Who were they that, by opening schools, by fostering and encouraging every science and art, have for centuries maintained alone Christian civilisation, repressed every attempt of reintroducing barbarous customs or laws, uprooted vice and superstition wherever it showed itself, resisted the abuse of power in potentates and condemned rebellious opposition against lawful authority?

It was everywhere the Catholic priesthood.

To all this the world's history bears irrefragable testimony.

We do not deny that, as among the twelve Apostles of Christ there was a traitor, so there have been Catholic priests who betrayed their sacred calling and disgraced their high office. But taken as a class, there never was and never will be a body of men who did or do as much for the true civilisation of mankind, as the priests of the Catholic Church.

The turning point of modern civilisation and the retrograde movement towards the selfish civilisation of heathens and barbarians, dates from the time of the so-called Reformation, which rekindled the war of the animal nature in man against the moral and intellectual powers. And its partial success is owing to nothing else than the emancipation of the flesh, the legalisation of robbery, the undermining of every authority; in a word, to the total removal of every restraint which moral and intellectual powers supported by religion, had laid on men.

E. M. Perrig, S. J., Missionary.
Rosebud, S. D.

GERMAN JESUIT MISSIONARIES

Missionary Journeys.

III.

The letters of the missionaries abound in interesting descriptions of their journeys. Express trains, sleepers, and state-rooms were not yet reckoned among the philosopher's "possibilia." The missionaries had to endure many trials and hardships before they reached the harbors of Seville, Cadiz, or Lisbon. For the Spanish and Portuguese crown insisted on the missioners leaving from no other place, and when in 1661 a Belgian and a German Father had come to Rome from Pekin by way of Tibet, India, Persia, and Asia Minor, King Alfonso VI. of Portugal wrote a letter to Father Oliva full of indignation at what he styled an encroachment on the exclusive rights of the Portuguese crown, and he threatened to withdraw his royal favor and benevolence from the society. The royal fleet sailed to the colonies only once or twice a year, so that the missionaries had sometimes to wait in Spain or Por-

tugal a full year before they could leave. This must often have been a severe trial for their patience, but it was only an anticipation of greater hardships. With the day of the departure of the fleet began a time of untold sufferings and privations. The voyages now-a-days are regular pleasure trips, at least for the cabin passengers. Not so a century or two ago. The ships were almost invariably overcrowded, 500, 600, 800 passengers on board a small vessel. One Father writes: "Our sleeping places are just like coffins. We get only a dinner, and that a very poor one, no supper at all. At dinner we get two bottles of wine—and mind we are forty—and one drink of water. Besides the German stomach is not very fond of these Spanish cakes and cookies." When on account of a protracted calm the voyage was prolonged for weeks or months beyond what was expected, the sufferings from hunger and consequent diseases were simply indescribable. But even under ordinary circumstances the journeys were hard on account of their duration. The voyage to East Asia was made in the following manner: From Lisbon to Mexico, Mexico to South Africa, Mozambique to Manila; the average time spent in the passage from Mexico to Manila was three months, not including the stops which were often very long and tedious. In later times they went to the Philippines by way of Mexico, thence to the western coast and then across the Pacific. Brother Herre left Vienna, June, 1722, and arrived in Chile after 604 days. Some spent 300, 350, 370 days, one even seventeen months on the way to China. At present the French missionaries reckon the averages at about one-tenth of the time needed formerly: from Marseilles to Pondicherry, twenty-three days; to Hongkong, 31-35; to Shanghai, 36-40; to Japan, 40-42, and that on elegant steamers which afford every convenience! In those times shipwrecks were a common occurrence. In the forty years between 1686 and 1727 one hundred and thirteen Jesuits lost their lives by shipwrecks, in 1740 again forty men destined for South America, in 1744 another band of twenty-five. To this must be added the constant perils from Moorish pirates and English and Dutch privateers. In 1725 two procurators of missions were robbed of their money by the English, but, as a letter has it, "through a strange and singular favor set ashore near Cartagena." In 1733 a Portuguese ship was captured by Moorish pirates; four Fathers were sold as slaves into Morocco. The ransom paid by the King of Portugal for the four Jesuits was not less than 100,000 cruzados, about $80,000.

The missioners tried to make the long and tedious voyages as useful as possible. Every morning Mass was said, at which the captain and all men not actually engaged, were present. At sunset night prayer was said: the Litany of the Blessed Virgin and the Salve Regina were sung, and the Rosary was recited. On Sundays and feasts solemn services were held. Even Corpus Christi procession took place on the deck. The whole ship was decorated with flags and banners; the captain and the officers accompanied the Blessed Sacrament with candles in their hands. Benediction was given on four altars, and the peal of the cannon over the vast ocean announced the presence of Him who had walked over the waters and had commanded the winds and the waves. During Lent a sermon was preached every day, the ceremonies of Holy Week were performed conscientiously, and the passengers and the crew made their Easter duty. On the longer voyages a mission of eight days was given almost regularly. We see the spirit of St. Francis Xavier had not died out in the society up to its suppression.

It may be asked where the missionaries got the money to defray the expenses of their long journeys. In the course of two centuries the Kings of Spain and Portugal spent billions for the support of the missions. But these sums were by no means sufficient. Contributions from the people at large were unknown in those days. There were no popular magazines which spread interest in the mission among the faithful; the first paper in Germany resembling the modern "Missions" was the *Welt-bott*, or *The World Messenger*, which

began to appear in 1728. Neither were there associations for the propagation of the faith, nor societies of the Holy Childhood, etc. All these organisations are characteristic of the modern history of the missions. In former centuries the missions had to rely on the munificence of the princely houses and of the nobility in general. It is little known how generously the Catholic princes of Germany contributed to the missions, particularly the Imperial House of Austria and the Court of Munich. These two families had from the time of St. Ignatius and Blessed Canisius been great friends and benefactors of the society.

In a letter of 1644 we read that the Emperor had assigned a yearly donation of 1,000 gold pieces for the Chinese mission. Maria Anna, daughter of Emperor Ferdinand III., was a most generous benefactress of the Jesuit mission in the Philippines, where more than ninety German Jesuits were engaged in missionary work, especially on Luzon (in or around Manila), Mindanao and Guhan. Maria Anna, daughter of Emperor Leopold I., is styled by the Fathers "the good mother of the missions." The group of islands known as Marianne Islands, between the Philippines and the Caroline Islands, was named by the Fathers after this princess in recognition of her generosity to the missions. Numerous other instances of a similar munificence of the German princes and nobility are given by Father Huonder R. S.

(To be continued.)

SUBJECTS OF THE DAY.

Faith and Philosophy. The question how far the Church, by her teaching on transubstantiation, stands committed to the Aristotelian philosophy and to the distinction between substance and accidents, is fully treated by a writer in No. 3195 of the *Tablet*. It is shown that while the Christian faith is not philosophy, it demands certain postulates in the philosophy of those who hold it.

Have we as Christians and Catholics, our system of philosophy cut out for us, and are we, as believers, committed and pinned to given systems of philosophy? Undoubtedly no, if it be meant that we have to adopt or commit ourselves to any system *in globo* with not only its primary principles, but its particular theories and ultimate conclusions. But undoubtedly yes, if it be meant that our Christian and Catholic faith demands that any system of philosophy which we may adopt shall be one which concedes certain postulates as to earthly realities which enter into the meaning of our dogmas.

The limitation is evident. To take, for instance, an obvious example, we are not free to adopt a genuinely monistic philosophy from the very fact that such a system, whether we call it monistic or pantheistic, never can be monotheistic, and consequently never can be Christian. Nor are we free to accept any system of philosophy which would deny any essential difference between such concepts as nature and personality, or which would regard personality or individuality as transitory phenomena, or which would deny to the human will the freedom which is the root of merit and responsibility. All these caveats issued by ecclesiastical teaching authority limiting our choice in the domain of philosophical thought are not the work of the Index, nor even of the Jesuits, nor even of the Middle Ages! They are to be found for the most part in the very nature of the definitions of the first four general councils, and in the Christology of the Incarnation. A Catholic who accepts the teaching of the Council of Nicæa stands committed to a philosophy which maintains the real distinctness of substance and personality, in the sense that he may not commit himself to any philosophical system in which that distinction is denied or rejected. In like manner, he is further committed to the distinction of nature and personality by the Council of Ephesus. In other

words, Christian faith is not philosophy, but it demands certain postulates in the philosophy of those who hold it. These postulates are not in themselves a system, but they must be found in any system which can be lawfully or logically accepted by a Catholic. That is the sense, and the only sense, in which we speak of a Christian or Catholic philosophy.

Amongst these we certainly include the distinction which exists between the underlying reality which has been called substance, and the sense-affecting phenomena which have been called accidents or appearances. It would be impossible for a Catholic to hold the doctrine of transubstantiation while rejecting the distinction between substance and accidents, or relegating it from the sphere of faith, as a mere matter of Aristotelian philosophy. For let it be granted that there is no real distinction between substance and accidents, and the doctrine of transubstantiation in the sense in which the Church teaches it becomes illusory. The reason is palpable. The appearances and phenomena certainly remain unchanged after consecration. If then there be no separable underlying reality distinct from these, it is quite clear that there can be no *desitio panis et vini*, the bread and wine remain in the entirety of their being wholly unchanged, and are there as much bread and wine after as before the consecration. This is the very contradiction of what both East and West insist upon as the meaning of transubstantiation. As Catholics, therefore, we are pledged to the reality of the distinction, and we claim it as a postulate in any philosophy to which we can give our adherence. We do so, not because Aristotle teaches it, but because we hold it to be a reality in the created order, and one which as such enters necessarily into the dogma of the Eucharist.

The Aggrandizement of Russia.

The *Visitor* views with grave apprehension the trouble which is slowly brewing on the Bosporus and which threatens to lead to the dismemberment of the Ottoman empire, which, under present circumstances, might prove a calamity to the Church.

"Every step towards Russian aggrandizement is viewed by the Holy See with considerable anxiety," says the *Visitor* (No. 48.) "The fortunes of the Orthodox faith are at present indissolubly bound up with the house of the Romanoffs. Under their ægis the schismatics of the Greek rite, after a period of scholastic and spiritual torpor extending well nigh over a thousand years, have roused themselves to a great show of proselytizing zeal. Nothing more disastrous to the welfare of Catholicism could be imagined in the actual state of the world's forces than a war from which Russia should emerge with the ports and territories she has long coveted and from which the French Republic should gain release from the domestic foes who have harassed her steadily for a generation past. The success of Elizabeth and her 'reforming' statesmen against Philip in the days of the Armada made Protestantism ultimately dominant in the English speaking world. A similar turn of events now might bring Western Catholics into strenuous collision with the 'Holy Synod' on the one hand and with state-established secularism and infidelity in France on the other."

Literary Notes.

Ritual Murder.

Do the Jews commit ritual murder? There are many, even educated Catholics who believe they do, or at least did, in days gone by. These ought to read two books that have recently appeared in Germany: 'Der Ritualmord vor den Gerichtshöfen der Wahrheit und Gerechtigkeit von Dr. Fr. Frank' (Regensburg, Manz, 1901) and 'Die Blutrache und sonstige mittelalterliche Beschuldigungen der Juden. Eine historische Untersuchung nach den Quellen von Dr. D. Chwolson' (Frankfort on the Main, Kaufmann, 1901).

Both of these authors, the one a Catholic priest and former member of the Centre party in the Reichstag, and the latter a professor of the Imperial University of St. Petersburg, occupy the same standpoint: they deny ritual murder.

Dr. Frank begins with the earliest accusations against the Jews on the score of ritual murder and examines in the first portion of his book (Ritual Murder Before the Forum of Truth) the accusers, the scientific proofs advanced by them, and the defenders. In the second portion (Ritual Murder Before the Forum of Justice), he reviews a number of well-known cases in which this terrible charge was brought and sifted in the courts. The author devotes over thirty pages (more than necessary) to the erratic Dr. A. Rohling, who has been the chief abettor of the awful accusation in the past half-century. Dr. Rohling once spent a few years in this country and Frank's revelations regarding his anti-Jew campaign must prove a fearful revelation to his friends.

Prof. Chwolson's book is essentially an expert opinion elaborated by order of the Emperor in 1857, on the occasion of a ritual murder case in Saratow on the Volga. Chwolson was at the time professor of Hebrew, Chaldean, and Syriac in the Petersburg University and published his opinion for the first time in 1861. A second edition appeared in 1880, of which the present work is a translation. As corrections were made each time, the book really represents the result of researches extending over a period of forty years. In the first chapter the author develops a series of proofs from the history, religion, legislation, literature, and life of the Jews to show that the charge of ritual murder is absolutely unfounded. In the second chapter he examines the various accusations and demonstrates their groundlessness. In the third chapter he establishes the same conclusion on historical and juridic grounds. The fourth chapter summarizes the opinion of baptized Jews, Christian rulers, popes, and scholars of all ages on the matter.

Prof. Chwolson's work is more scientific than Dr. Frank's, though it contains a number of invectives which had better been omitted. As the *Kölnische Volkszeitung's* critic puts it (Lit. Beilage, No. 33), "it can not be denied, in the present scientific status of the question, that ritual murder belongs to the realm of fiction; but to establish this thesis with all the resources of science it was not necessary to praise and to celebrate the Jews as Chwolson has done it."—A. P.

A Catalog of Catholic Fiction.

The International Catholic Truth Society again proves its quality by the issue of a "Catalogue of Catholic Fiction," a compilation that was badly needed. The list is a much longer one than we would have made it. Not a few of the writers named are at best only third class, and many of the books are—well, not literature. A catalog less complete but more select would have been much better, it seems to us. (Think of a complete catalog of Presbyterian or Baptist fiction!) We should have hesitated to include certain works by well-known Catholic writers and others written by converts previous to their reception into the Church. Is Chateaubriand's "Atala" unobjectionable? "Pan Michael" and other of Sienkiewicz's creations are needlessly coarse in the English translation, as we have said more than once, in our reviews of them. "Louie's Last Term at St. Mary's" and "Rutledge" are Episcopalian, not Catholic stories.

"The Secret Directory," "Crowned with Stars," "Our Mother" (a regretable production in our opinion), the Prig's "Bede," "A Salon of the Empire" can not be classed as fiction at all. Justin McCarthy may be a Catholic, but certainly he has not always written like one. Mrs. Craigie and Mrs. Dana-Skinner, we may add, have published novels not included in this list. But let us eschew further criticism and hasten to say that the I. C. T. S.'s catalog of "Catholic Fiction" is extremely serviceable, as it gives not only titles and authors but publishers as well. We hope to see a revised edition of the present list, and a separate one of books suitable for the young.—*Ave Maria*, No. 10.

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

Old Thoughts on New Themes. By Rev. Edward C. Hearn. Net $1.

The Feast of Thalarchus. By Conde B. Pallen. Net $1.

The Faith of the Millions. Essays by Rev. Geo. Tyrrell, S J. First and Second Series. Each, $1.75.

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley $1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. $1.50.

The Way of Perfection and Conceptions of Divine Love. By St Teresa. From the Spanish by Rev. John Dalton. Net $1.50.

Devout Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Blessed Francis Regis Clet, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By Rosa Mulholland. Net 40 cts.

Life of the Ven. Madeleine Louise Sophie Barat. With an Introduction by the Rev. Reginald Colley, S. J. Net, $3.

Stonyhurst. Its past history and life in the present. By Revs, Geo. Gruggen, S. J., and Jos. Keating, S. J. Net. $2.

Spiritual Letters of the Ven. Francis Mary Paul Libermann; First Superior-General of the Congr. of the Holy Ghost. Vol. I. $2.

Beyond These Voices. A Novel by Mrs. Edgerton. Net, $1.35.

The truth is that we Americans have a natural tendency to good-humored surface dealing with all evils.....It is so much more easy to amuse and feed a vicious, needy brother than to set him to work, to force him to fight the Devil and to fear God. We expect to reform the anarchist, the thief, and the murderer by teaching them to eat with their forks, to read Browning, and to trim their nails.—Rebecca H. Davis in the *Independent*, No. 2750.

REPOSITORY OF CONTEMPORARY DOCUMENTS.

The Catholic Foresters and the Springfield Congress.

Mr. Theo. B. Thiele has not responded to Mr. Greban's recent appeal in these columns to explain his circular anent the Springfield Congress (No. 21); but the "High Chief Ranger" (what a name for the president of a Catholic society !) in a letter to Mr. P. A. Brosseau of Fall River, has tried to appease the wrath of the Canadians. He says (cfr. *L'Indépendant*, (No. 202):

".....Sometime back, the High Secretary discussed the matter with me, and from the information we had at hand at that time it seemed that one of the objects of the Congress was to engage in a discussion over the establishment of parishes in the New England States which would probably bring on conflict of authority with the bishops of the various dioceses. We decided it would be very unwise for the Forester Courts to engage in a Congress having for one of its purposes an object of this kind, and we did not deem it wise to permit the courts to have representation therein as Forester Courts. Again, the circulars which were sent out in regard to the matter did not receive the approval of the High Court, which (they) should have had in the beginning. I regret very much that some of the newspapers have taken the matter up and tried to convey the impression that it was an attempt on the part of the other nationalities in the Foresters to prevent the French Canadians from exercising such rights in the Order as naturally belong to them. There is no such desire on the part of the Executive Officers of the Order. For myself I can say I have no objection to the representatives of courts attending this Congress, provided its purposes will not in any way antagonize the Church authority. This is the only fear we had in the matter. Can you send me a copy of the call for the Convention, so we may have full information regarding the object of the Congress and its purposed doings? With this complete information before us, I have no doubt that we can so advise the courts that no unrest or dissatisfaction may be felt.

Fraternally yours,

Thomas H. Cannon."

INSURANCE.

Against Assessment Reserves.

Insurance Commissioner Barry of Michigan does not approve of the so-called lien plan, which a number of assessment companies have adopted in order to place their business on a legal-reserve basis. "I am frank to say," the Commissioner declares in his report, just issued, "that I have grave doubts of the feasibility of the undertaking. The so-called lien notes are, in my judgment, of no more value to a company than the power to levy extra assessments. This right should never be considered a reliable asset, such as should constitute a reserve." The so-called lien plan is one adopted by assessment companies which desire to take advantage of the benefits of a reserve. It consists in securing notes from policy-holders, payable upon the maturity of the policy, of an amount equal to the sum that would have been paid by a policy-holder if he had been compelled to pay assessments upon the same basis as those insured by stock companies. These notes can not be collected until the member dies, and they are then to be deducted from the amount of the policy.

This opposition is a serious blow to the concerns that have been seeking to fortify their position by providing an apparent reserve. Mr. Barry's statement agrees with the opinions of insurance experts everywhere who are at all familiar with the pitfalls of the assessment system.—d'A.

Fraternal Order Expenses.

Some interesting facts respecting the standing of fraternal orders in the United States were disclosed at the late meeting of the National Fraternal Congress, in Detroit. The records showed that the average cost per $1,000 for protection last year was $9.74, based on the average amount of protection in force during the year and the total of benefits distributed, which amounted to $43,705,540. This is slightly less than the average cost for 1899, but substantially the same as during the past five years. The lapse rate for 1900 was about 7 per cent. greater than the year before.

The total number of lapses among benefit members last year was 143,946, representing protection to the amount of $385,286,861. The lapse rate per 1,000, based on the average membership for the year, was 90, while the year before it was but 84. The orders represented paid for management expenses last year $4,628,581, or at the rate of $1.05 per $1,000 of the average protection in force. On a per capita basis it cost $1.71. This is an increase of eight cents per $1,000 and thirteen cents per capita over that of 1899, and indicates the tendency to greater expense of management incident to competition. The orders reporting for 1900 show 23,605 deaths, or a death-rate of 8.76 per 1,000, based on the average membership for the year, as compared with 8.87 for the previous year.

Trying to Reform the W. & O. Fund.

The Review has devoted considerable space to the recent efforts to put the Widows' and Orphans' Fund of the German Catholic Central Society on a safer basis.

In response to several enquiries we to-day present the report of our expert on the proposition lately submitted, for consideration at the Bridgeport Congress, by "the Committee of Three."

This plan appears to be a modification of the "Peoria System," which was in practical operation for about a year. Unfortunately it shows a number of fatal defects and will have no attraction for outsiders, as any man in good physical condition can get reliable life insurance, with "all up to date improvements," from almost any well established life insurance company for less money than the W. & O. F. asks for its certificates.

Taking up first the proposed "scala," it will be seen that for new members the benefits in case of death commence with $200, to be increased by $100 in the same ratio as the premiums paid correspond to such increase. For example, at age 25 the annual cost for $1,000 is $1.30 a month or $15.60 a year plus $1 for

expenses or $16.60 in all. During the first 6 years the death benefit will be $200, to be increased to $300 in the 7th year, when the total payments made are over $100. At that rate it will take the young man over 42 years membership (and payments) until his policy becomes worth $1,000 in case of death.

Now, for $16.50 a year the same man can get a policy for $1,000 in almost any well established, perfectly safe life insurance company, payable in full in case of death at any time, and providing for cash and loan values, paid up or extended insurance in case of lapse, without any restrictions regarding travel, residence, or occupation after one year. So it stands to reason, than the new plan will not attract any new members, since their life insurance interest will be better served by the regular insurance companies. What is illustrated above for age 25, holds good for all the other ages also.

Even as a relief measure for the present members of the W. & O. F. the new plan is bound to be a failure. Supposing for the sake of argument the members agree to pay the exorbitant charges in exchange for the doubtful benefits promised. In §7 of the constitution the reserve fund is limited to 10 per cent. of the maximum amount of insurance carried. After reaching that figure, interest of said fund and income are to be used for other purposes. Now with the income from assessments steadily decreasing (old members dying off, no new ones joining) while the mortality will steadily increase, where is the money for $1,000 policies to come from, when only $100 are held as maximum amount for each $1,000 contract?

If the "Committee of Three" will take the trouble to look up the latest insurance reports (official documents), the showing of the different life insurance companies ought to be instructive. Practically most of the business now on the books was done in the last 20 years, and yet for example the

Mutual Life of N. Y. holds about		$237.
New York Life, N. Y.	"	181.
Equitable of N. Y.	"	205.

while the little Brooklyn, which recently reinsured, has over $346 assets on hand for every $1,000 of outstanding insurance, in other words from 18 per cent. to 35 per cent. To fix a limit for a reserve fund smaller than the actual liability to be covered by it, means to court bankruptcy.

How §9 and §7 can be made to agree, is beyond the comprehension of the present writer. In §9, the contract provides for a return of money paid during life time of assured, which may amount to about $700 to $800 on a $1,000 certificate; §7 provides for a maximum reserve of $100 on a $1,000 policy; who will pay the difference?

Conclusion.—The plan of the "Committee of Three" is so expensive as to exclude new members; it is not safe even for the present membership, and would "freeze out" about one-fourth of the old members. Since the "scala" ends with age 56, while the W. & O. F. has now about 1,100 members from 57 to 85 years old, who have on an average paid more money than the others and are not at all considered in the new proposition.

ACCOUNTANT.

A man was too stingy to pay for a newspaper, and, as he could not get along without it, he sent his little boy to borrow the copy taken by his neighbor. In his haste the boy ran over a $4 stand of bees, and in ten minutes looked like a warty summer squash. His cries reached his father, who ran to his assistance, and, failing to notice a barbed-wire fence, ran into it, breaking it down, cutting a handful of flesh from his anatomy and ruining a $4 pair of pants. The old cow took advantage of the gap in the fence and got into the corn-field and killed herself eating green corn. Hearing the racket, the wife ran, upset a four-gallon churn full of rich cream into a basket of kittens, drowning the whole flock. In the hurry she dropped a $7 set of false teeth. The baby, being left alone, crawled through the spilled cream and into the parlor, ruining a brand new $20 carpet. During the excitement the oldest daughter ran away with the hired man; the dog broke up eleven setting hens, and the calves got out and chewed the tails off four fine shirts.

....CHURCH MUSIC....

Some New Sacred Music.

Missa in honorem SS. Ewaldorum Fratrum composita ad quatuor voces inaequales concinente organo a C. Becker, Rectore Chori Salesiani, St. Francis, Wis. Duesseldorf, Schwann, Publisher. Price, score, 2m., single parts 20 pf.

This, Rev. Fr. Becker's latest work, is sure of a good reception on the part of choirmasters and singers on account of its festal character and its fluent, vocally agreeable writing. The Gloria suffers somewhat in its effectiveness by a too frequent employment of the same melodic figure, too much uniformity in the manner of modulating, especially in the use of the deceptive cadence (Trugschluss.) The Credo has received animated, vigorous, and, at the same time, dignified treatment at the hands of the author. In character, melodic structure, and manner of declamation it suggests the Gregorian Chant. The interest is admirably maintained throughout the number by rhythmical and dynamic variety, the alternate use of high and low voices and their joint employment in sonorous climaxes. The mass is worthy the attention of any choir.

* * *

Missa in honorem B. Canisii ad duas voces inaequales comitante organo vel harmonio. By Rev. L. Bonvin, S. J. Feuchtinger & Gleichauf, Ratisbon. Price, score, 2m., the 2 vocal parts 25 pf.

This mass was first published in the *Musica Sacra* of Toulouse, France. It is written in the author's usual style, i. e., with great freedom of treatment. The chromatic element is frequently employed, enharmonic modulations occur at intervals, and the vocal writing now and then borders on the instrumental. The intentional consecutive fifths in the Benedictus contribute towards giving that number a somewhat lingering, dreamy character. While the mass is written on unconventional lines, one is more and more impressed, on closer study, with its interesting musical life and artistic woof and its liturgical availability. If sung with vigor and abandon backed up by a clean player it is sure to make a powerful effect.

* * *

Quid retribuam. In gratiarum actionem. Ad quatuor voces inaequales. By C. Becker. Pustet & Co.

The musical setting of the third and fourth verses of the one hundred and fifteenth psalm by Rev. Fr. Becker was undoubtedly inspired by his recently celebrated silver jubilee. It is an occasional composition in the best sense, conveying in simple lovely music the overflowing gratitude of the priestly jubilarian's heart. An excellent repertoire piece for festal occasions.

JOSEPH OTTEN.

In rummaging through a stack of old newspaper clippings, we found this from the Chicago *Chronicle* of July 5th last, which is too good to wander into the waste-basket:

"President Oliver of the Indianapolis music teachers' annual convention says: 'I hope all the rot of the Moody and Sankey style of music may be destroyed in the Protestant churches. Protestant churches must bow in humility to the music of the Church of Rome.'"

"There are many miracles it would seem worked to-day, as many as in any past age, and of these no small number in the United States; for Mrs. Eddy and Dr. Dowie can well rival Lourdes and Notre Dame des Victoires."

This from the *Catholic Champion* (No. 10), a high-church Anglican paper which prides itself on its thoroughly Catholic spirit and sincere faith in Christ and the Church.

"There is about as much fiction in genealogies as in crests," says an exchange. "A young woman at a dinner in New York last winter told the man who took her in that she was a lineal descendant of Dean Swift. He could not suppress a smile, and when she asked an explanation of it, he advised her to read Dean Swift's life."

Letters to the Editor.

More About Church Bells.

To the Editor of The Review.—*Sir:*

The *New World* and other authorities to the contrary notwithstanding, the ringing of church bells in a great city is regarded by a large proportion of the population a nuisance as great as the necessity therefor is small. Primarily, bells were instituted as signals for acts of devotion at certain prescribed times—principally attendance at masses. The religious significance, through blessings and the like, was secondary and grew, naturally, out of respect for the mission the metal performed. In this age, the necessity for church bells has vanished, there being no family so poor in pocket not to possess one or more, (generally more) clocks. The ringing of church bells is now a custom purely perfunctory, entirely unnecessary, and the noise an annoyance and often a menace to all who may be obliged to live in close proximity to a Catholic church.

All medical men and thoughtful persons recognize the great necessity that exists of minimizing noises in every large centre of population. Comfort, health, order—all require this. It is simply presumptious and impertinent in us to say that people have no right to protest against the 6 o'clock Angelus bell crashing its notes into their houses—that they ought to be awakened at that hour, etc.

The exigencies of modern life require late hours for sleep in very many cases; and in the matter of sickness, no one will venture to dispute the annoyance and harm caused by the 6 o'clock Angelus bell and the bells for early masses. The writer knows that many considerate priests think with him in this, as well as a multitude of laymen.

As to the right of a municipal government to interfere in this matter, (denied by the *New World,*) such authority and that of the courts could act with the same justice that prohibits a church from receiving within its doors the remains of one who had succumbed to a contagious disease; that orders front doors to be changed to open outwards; as well as in other matters both of a sanitary and police character in which such authority is unquestioned.

Walter J. Blakely.

St. Louis.

A Protest.

To the Editor of The Review.—*Sir:*

It was not until to-day, that I perused the article written by Rev. J. F. Meifuss under the caption "Religious Instruction in Elementary and Intermediate Schools," which appeared in No. 22 of Vol. VIII. of The Review. I can not but consider this article as an injustice to me and request you to discontinue sending The Review to my address.

The priests and Catholic lay-teachers, numbering over forty, who attended the teachers' meeting held here at Germantown on the 6th and 7th ult., know who is meant by the vicar-general mentioned in that article. Others will come to know it. During a discussion at the teachers' meeting, I stated that I considered it greatly beneficial for our German-American youth to understand the catechism not only in the German but also in the English language. I added that the children in the highest class of our elementary schools here, after having learned the catechism in German, especially after having received their first Holy Communion, were made to study the catechism in both German and English. I regret that the statement of my opinion has been entirely misconstrued in The Review.

Wishing you to publish this letter in your paper, I remain with kind regards and best wishes Yours respectfully,

W. Cluse, V.-G.

Germantown, Ill., Sept. 5th.

* * *

We reserve to Rev. Fr. Meifuss, who is absent on a vacation trip, the right to reply to this letter. We are sure there was no intention on his part, as there was none on ours, to misrepresent our friend the V. Rev. Vicar-General of Belleville.—A. P.

With Our Exchanges.

How much a really good weekly journal is a "one man affair" can be seen from *La Vérité* of Québec since Editor Tardivel is in Europe.

It's "up" to our esteemed Antigonish Catholic contemporary to explain why we were favored last week with a *Casket* with a blank inside. We should be loth to think that our blue-nose friend had anything to conceal.—The Ottawa *Union*, Aug. 31st.

It is the *Casket's* only fault that it occasionally arrives with the inside pages blank. Perhaps if we add our complaint to that of the *Union*, the manager of the Antigonish paper will get after his pressman with a sharp stick.

The *N. W. Review* (No. 47) calls attention to the fact that the *Freeman's Journal* filches its Rome correspondence from the London *Tablet*, and suggests that such plagiarism is unworthy of "so great a journal as the N. Y. *Freeman*."

"So great a journal"? It's a good many years since the *Freeman's Journal* deserved that epithet, under McMaster. A. P.

SCIENCE AND INDUSTRY.

|| Prof. Matthew Flinders Petrie, in a recent London lecture summed up in a few sentences the latest theories about the antiquity of the human race. Antiquarians, he said, now have to deal with Egypt alone. There is an unbroken chain of historic record from 5000 B. C., besides actual objects which carry history back 2000 years further, thus giving 9000 years to human history, but this is yet far from the beginning. There were traces which showed that civilisation must have come from another country, but whence, no one has the slightest idea. The earliest graves have figures of a race of bushmen of a type similar to those found in France and Malta, proving that the race extended from Africa into Europe. Then there are figures of women who were captured from still earlier races, which probably were of the Paleolithic age. Beyond this there was a time when the climate of Egypt was totally different from to-day, when a rainfall fertilized what is now a desert, and when animals of which all trace has been lost, inhabited the country. Other lands might show the age of man to be more remote by physical evidences, but nowhere could we feel more plainly the certainty of the antiquity of man than where 9000 years' continuous records do not yet bring us into the vast periods of those climatic and geological changes through which man had kept up the chain of life to the present day.

Christianity can stand these conclusions —assuming, as we do not, that they are correct. But how does the evolutionist reconcile them with his hypothesis?—J. W.

Sociological Questions

Municipal Ownership. The municipal-ownership idea has been hit hard in Toledo, the city of "Golden Rule" Jones. After ten years of experience, the city has leased its municipal natural-gas plant to a private corporation. This plant has cost the people of Toledo over a million dollars in bonds and half a million more in interest, while it is found now that the rental will be much less than the city will need to keep up the annual interest on the debt incurred when the experiment was undertaken. The council leased what was left of the plant to the Toledo Gas Light and Coke Company for a term of twenty years at $6,500 a year. The annual interest account on natural gas bonds outstanding is $47,250. And the city will keep on paying that for many years to come. The cause of the failure is fairly well outlined in this remark by the Toledo *Bee:* "Incidentally, many of the men who shouted loudest for the gas plant got their start in life out of their connection with it, and having become taxpayers, managed to bob up and help urge the Council to lease the plant to a private corporation—so as to save them taxes."

NOTES AND REMARKS.

The heart of the people goes out to the President in his pain and peril. He is our President, the unforced choice of the American people as the custodian of the great powers of his office and as the bearer of its burden of care and responsibility, and we honor and cherish him with affection and reverence born of our ancient love of freedom and nourished by our noble traditions. We sincerely pray that he may be restored to health.

The subjoined Paris despatch to last Sunday's N. Y. *Tribune* deserves to have a place here:

"The adroitness with which the Sultan has assumed the offensive by putting additional taxes on French religious associations established at Beyrout and Jerusalem, is gleefully commented upon by the reactionary (!?) newspapers, as showing the inconsistency of the Republican government in dealing with foreign questions. The *Figaro*, the *Gaulois*, the *Autorité*, and the *Soleil* point out that the Sultan's irade embodies, almost literally, paragraph No. 23 of the famous French law concerning the religious associations, which forbids them to open new schools. The *Soleil* says:

> With what sweet irony the Grand Vizier will receive the protestations of M. Babst, the French chargé d'affaires at Constantinople, and reply that the Turkish government only asks for a portion of the revenue of your protegés, the monks, whereas your own government confiscates their property outright.

The imposition of the taxes by the Sultan on French religious communities is, nevertheless regarded here as an infringement of the capitulations, and adds still another question to be settled between France and Turkey."

We are accustomed to consider ourselves as the possessors of a far higher degree of civilization than that which prevails in Turkey or China, and we send missionaries to both these countries for the purpose of imparting to their inhabitants some share of our superior enlightenment. But what rejoinder could be made if Minister Wu, or the official representative of the Porte in the United States, should declare that a nation in which the burning to death of human beings was becoming almost a daily occurrence had no business to assume the right to instruct the people of other countries as to their duties?

The poor friars of the Philippines have been again severely castigated by a certain section of the American press. The provocation this time was the authorship of a fiery pronunciamento against the motives and methods of the Taft Commission, which, as the *Monitor* (No. 22) has since ascertained, had been falsely imputed to them.

"The epithets hurled at the devoted heads of the priests and the fresh calumnies heaped upon them, by their calm and judicially-tempered critics of the sanctum, are quite as apropos, convincing, and just, as those that preceded them evoked by offenses no less apocryphal," rightly observes our California contemporary. "The attitude of that section of the daily press most given to friar-baiting, is highly impressive. It is obviously inspired by the belief that the Catholic clergy of the islands have no friends in this country and that it is, therefore, perfectly safe to malign them to the limit of the vocabulary of slander. At all events, it is difficult to escape this conclusion when one remarks the latitude of vulgar abuse which the editors allow themselves on the subject, and their manifest indifference to the requirements of decent regard for truth."

The Calaveras skull was, some thirty years ago, cited seriously as one of the striking proofs of the antiquity of man. A special correspondent of the *Evening Post* asserts that it is, rather, a striking instance of the

depravity of Western humor. A storekeeper of Angles Camp, we are to believe, having found an old Indian skull, buried it privately, as a joke, in the gold-bearing gravel at the bottom of a shaft. Appalled by the success of his hoax, he never told any one but a clergyman friend, who now tells the world. Bret Harte, at the time of the discovery, was after all very near the truth of the matter. His apostrophe to the "pliocene skull" will not have escaped the reader's memory :

> Speak, thou awful vestige of the Earth's creation—
> Solitary fragment of remains organic!
> Tell the wondrous secret of thy past existence—
> Speak! thou oldest primate!

Nor yet the skull's reply :

> Which my name is Bowers, and my crust was busted
> Falling down a shaft in Calaveras County,
> But I'd take it kindly it you'd send the pieces
> Home to old Missouri!

A white minister was conducting religious services in a colored church in North Carolina recently. After exhorting a bit, he asked an old colored deacon to lead in prayer, and this is the appeal which the brother in black offered for his brother in white : "O Lord, gib him de eye ob de eagle dat he spy out sin afar off. Glue his hands to de gospel plough. Tie his tongue to de line of truth. Nail his ear to de gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark, and narrer valley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile ob salvashum, and sot him on fire."

It appears from a letter of Dom Cabrol of Farnborough to the London *Times* that the Benedictines of Solesmes contemplate settling on the Isle of Wight.

In the Worcester *Opinion Publique* (No. 202) "Castor" relates this significant incident :

On the occasion of a visit in Rome of several American bishops, Pope Pius IX. asked them to speak French. One of them excused himself by saying that he did not know French. "What!" exclaimed the Pontiff, "you have 400,000 Canadians in your diocese and do not know the language of such a large portion of your flock!"

It is said that there are even now American bishops presiding over dioceses with a large Canadian population who are ignorant of the French tongue—a tongue which every scholar ought to master.

A Protestant writer in the *Edinburgh Review*, thinks that Protestantism shows signs of returning to authority and throwing away the dangerous and useless doctrine of private judgment in religious matters. We hope so; but the return journey will be long, and they seem at present to have reached only the stage of doubt and scepticism, in which they admit they know nothing about religion, with certainty; and a great many of them, having not enough sincerity about the matter to keep their minds keen for the truth, drop easily into the sceptical notion that no one knows anything with certainty about religion.—*Casket*, No. 35.

The evolution of holidays is an interesting study. It is now about fifteen years since "Labor Day" was established, but the manner of observing it has undergone a revolution in that brief period. At first it was more a class anniversary than any other holiday we have ever had, owing its origin as it did to the efforts of labor organisations, and being accepted rather grudgingly by the general public. Originally there were great parades of workingmen in all cities and large towns, and everywhere there were speeches on various aspects of "the labor problem." But as time has passed, the unions have wearied alike of marching and of hearing speeches, and laboring men generally devote the day to picnics, family excursions, and other outings with which their organisations have nothing to do. Meanwhile the general public has concluded that the first Monday in September is a good time for a holiday, making a break nearly midway between the Fourth of July and Thanksgiving day, and it observes the anniversary without any thought as to its origin or supposed significance.

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